ROSICRUCIAN DIGEST

NOVEMBER, 1948 - 25c per copy

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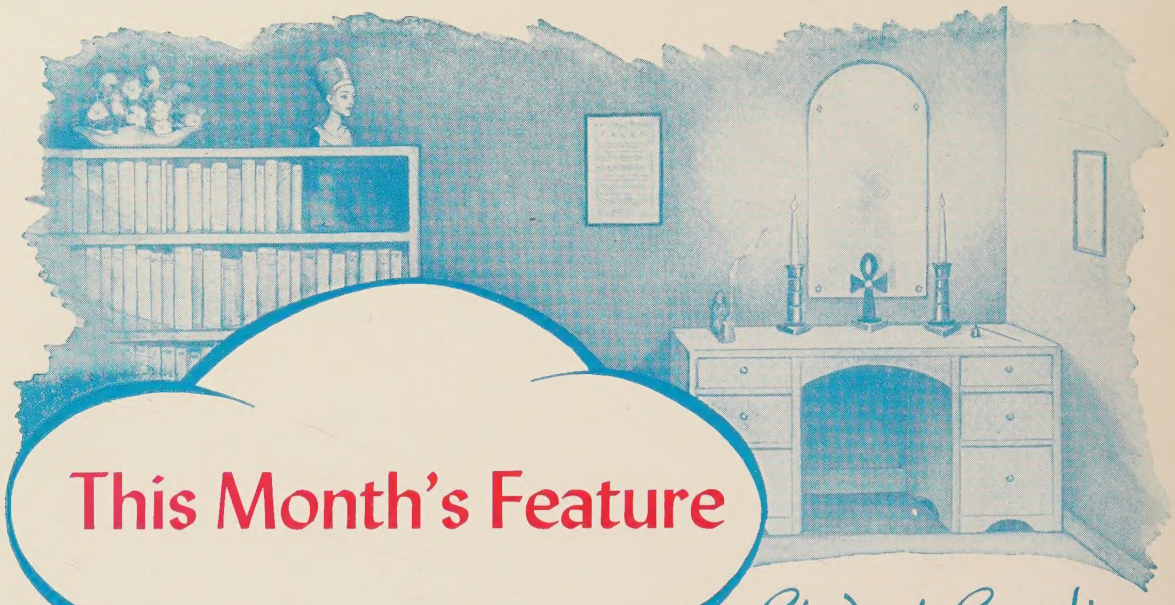
Mysticism • Art • Science



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IN THE temples of yore, under starlit skies, kneeling and swaying to a rhythmic chant, the mystics offered their prayers to unseen Cosmic hosts, while in their midst a silver wisp of frankincense swirled upward to the heavens above. No mystical or devout ceremony was complete without its elaborate, ornamented incense burner containing scented resin or aromatic gum. The burning of incense was no fantastic superstition or weird rite, but the symbol of man's attunement in prayer and meditation with the great Cosmic consciousness. By inhaling its fragrance, man, while listening to the harmony of the chant, and with eyes closed to all worldly scenes, would have his sense of smell captured and be raised to a complete state of ecstasy. Thus, for the moment, his consciousness, being free from distracting sensations, could soar on high into the Cosmic realm as did the wisps of curling smoke from the burner before him. Throughout the centuries in the mystery and secret schools, the grottoes and cloisters, beautiful symbolic incense burners have ever been used.

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ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.

THE INSTITUTION BEHIND THIS ANNOUNCEMENT

TALE OF A LOST PEOPLE

Inscribed on the face of a bluff, rising abruptly out of the dry bed of a prehistoric lake, is this petroglyph of a forgotten race. Etched in rhyolite pumice-tuff rock, in Northern California, is a series of inscriptions estimated to date back to the Miocene period. The writing, of which the above is but a portion, shows a gradual evolution of culture from rudimentary to well-developed word symbols. At the top, there is a clearly defined lamp—is it representative of the light of knowledge once possessed by these unknown peoples? (see article on page 368)

(AMORC Photo)

CAN MAN REACH BEYOND THE VEIL?

On the Edge of Eternity

SO CLOSE and yet so far from the source of *all* is man. Are we allowed but a fleeting glance at the universe—just a conscious interim on the stage of life—a brief look at the setting, the stage, and our fellow players? *Must* each minute be lived regardless of what it affords, or can life be *an intelligent choice*—a time well used to gain a desired end? Not alone in the vapors of test tubes, or the misty voids of the telescope, will man find the answer to the riddle of life and that course of living which brings mastery of self and happiness, *but* in the depths of his own being.

The surges of self which the emotions well up within you, the flashes of intuition which break through your consciousness in spite of superfluous interests are the signs which point a way to contact with infinity—the primary cause of all. Certainly you are not — nor are men generally—averse to brilliance of mind, to creative ideas which make for accomplishment, and have their worldly counterpart in demands for your personal services and success in any enterprise.

Therefore, let *the Rosicrucians* (not a religious organization), an age-old, world-wide fraternity, reveal to you the simple methods used by the sages and master thinkers of yore for shaping the elements of your environment into a world of personal achievement. This knowledge goes beyond mere faith or belief. It is the ageless science of life, which has accounted for most of the world's greatest thinkers and *doers*.

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San Jose, California

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The ROSICRUCIANS, (AMORC) SAN JOSE, CALIF. (*Not a religious organization*)

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

MEANING OF MASTERSHIP

By THE IMPERATOR

WE ARE accustomed to refer to certain persons in various walks of life as being masters of some pursuit. Are they really masters? Are we fully cognizant of the terms *master*, or *mastership*, or are we just bandying about those words?

Ordinarily, we say that one is a master if he excels in some knowledge, as a particular branch of science, such as physics, biology, or medicine. Then, again, we may refer to a person as a master if he is uniquely skilled in some craft, as a cabinetmaker, or a goldsmith. Upon first consideration, then, it would seem that the characteristic of mastership would be the *excellence* of some quality had by the individual. But is this alone sufficient? If, for analogy, a man is the tallest in a group of men, is the fact of the natural excellence of his height—that is, his exceptional tallness—sufficient to make him a master among men?

Suppose, also, that two men may stand out in their financial resources, in their particular wealth, above most men; these two men, we will say, are equally wealthy. There is this distinction, however: one has inherited his wealth; the other has acquired it, perhaps beginning with little or no resources. We are accustomed to say that the heir, the one who inherited his wealth, is not a true master of finance. We base this conclusion on the fact that he put forth no conscious effort to acquire his wealth. Does this make mastership, then, only a matter of personal acquisition?

We can further ask ourselves: Is mastership a matter of domination, of control, or the forceful application of natural faculties which we may possess? A man may have such muscular strength that he is able by means of it to dominate and to intimidate all other men with whom he associates. Does such muscular power, such physical strength, even if acquired through training, constitute mastership? Our answer must be *No*, because domination is *repression* and repression is not mastership. Domination permits no equality. A dictator is often thought to be a kind of master by the fact that he dominates all others in the society over which he presides, but a dictator allows no ascendency. He allows no one to arise to equal his power or whatever excellence he may be said to display. A master artist acquires his excellence. He practices, he studies, he observes, and yet, that mastership of skill which he has attained does not in any way interfere with the development of the talents of others in his society. They, too, may come to equal his mastership.

Mastery, as domination, is nothing more than oppression. It is, therefore, a negative and a destructive kind of activity. The supremacy of such implied mastership, as that which dominates, depends wholly upon the individual checking and subordinating of all the progress of others. Such a person remains a master only by preventing others from equaling him. Suppose that some men band themselves together for the express purpose of check-

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ing crime in a community, such as vice and immorality generally. If they eventually succeed in their efforts by dominating the crime, preventing its spread, can we not say, then, that they have displayed a kind of mastership, even if it is negative in its application? We still reply that theirs is not really mastership; rather, it is a form of *vanquishing*, of conquest. We cannot say that vanquishing, generally, is mastership, because every victory is not *morally* right. One may vanquish another person or a condition, but the motive behind the conquest may be corrupt.

We must conclude that mastership is not the arresting or the controlling of conditions which we confront in our existence. Rather, mastership is the capable *directing* and developing of conditions and circumstances for constructive purposes. A master engineer is not one who builds a dam merely for the sole purpose of arresting or controlling the water. Rather, he must construct such a dam so that he can eventually *direct* the flow of its water. He constructs so that he can utilize the functions, and the powers of the restrained water, either to generate electrical current, or for irrigation and similar projects. It is only in this way that the master engineer really shows his mastership.

We must realize, as well, that mastership, as domination or as a kind of oppression, never engenders any love of the master. No one loves an oppressor. Domination as mastership is no incentive for aspiration. No virtuous person wishes to be that type of individual. Tyrants and bullies are leaders of oppression, but they are hated. Where mastership is the acquiring of some noble excellence, through study and preparation, as in music, it inculcates in all persons who are aware of that individual's mastership, a spirit of emulation. They are encouraged to be the same type of master. They admire and aspire to the excellence of that individual's ability.

Unleashing of Forces

Mastership of material realities, of objective conditions, of domestic affairs, of our personal lives, of environment,—these are the most commonly observed kinds of mastery. The persons whom we point out as being successes in various enterprises are the individuals we frequently call *masters*. Metallurgists struggled for many decades to recover the ancient art of hardening copper. For years, electrical engineers sought ways and means of utilizing *alternating current* successfully, until the discoveries of Tesla. Edison sought for a considerable time to find just the right type of filament to use in an incandescent tube so that it would emit light and have durability as well. Others have striven for decades, for ways and means to immunize against bacteria. Thousands of men like these, in many fields of endeavor, have become masters, have succeeded in achieving something. However, their mastership was always by the *direction* of the Cosmic powers. It was by the application of their latent psychic powers, their imagination, visualization, and the forces of nature.

Modern-day physicists who have disintegrated atoms of uranium and are able to realize the alchemists' dream and produce from these atoms of uranium nearly two thirds of all the other elements of the Periodic Table, are not *controlling* the forces of nature. Instead, they are *directing* these forces which they unleash to bring about new combinations and arrangements. In fact, mastership in the physical world is a matter of changing the balance, that is, the value of things in relation to the human mind. It is like moving checkers on the board. We do not alter the inherent nature of the checkers on the board; neither are we trying to control them. We do, however, direct the movement and the play of the checkers so as to derive new arrangements, a new significance from their combinations.

We frequently hear, especially in esoteric circles, of *personal mastership*. It is the kind of mastership that applies directly to ourselves, to our spiritual, mental, and physical beings. It is a mastership that is related to our character and to the elements of our personality. When we master habits, rid ourselves of them, it is not done through a control of them; rather, what we do is to develop counter-desires, which will become more dominant in our consciousness. We then direct these coun-

ter-desires so that they become more effective in influencing us than the unwanted habits. It is a matter of direction and development, not of control.

If we strive to master some latent talent which we have, and we eventually succeed in becoming a painter of some note, we cannot say that we dominated or controlled our aesthetic taste or artistic talent in order to become an artist. What we did was to cultivate and direct the talent intelligently into the proper channels so as to give it the needed freedom of expression.

Inner Self Not Dominated

The attaining of spiritual mastership, or the special emphasis on the expression of the soul, is, as the Rosicrucian teachings point out, *not* a matter of gaining control of one's inner self. To become spiritual masters, we do not dominate the inner self; nor do we dictate to it, nor compel the soul to be obedient to our will. Rather, spiritual mastership is a matter of relegating the elements of our nature to a higher order. It is the adapting of our objective minds and faculties to the harmony of divine consciousness. Again, it is the method of bringing about by *direction* the proper balance of the factors involved. Suppose a window in your home is blurred so that your view of the exterior is obscured. You proceed to wipe the window clean so that you have a clear vision of the outdoors. In doing so, you cannot later say that you conquered or controlled the exterior, but rather, that you directed certain conditions so that they adapted themselves in the proper way to serve you! You cleaned the windowpane so that it no longer obstructed the view you had in mind.

We may finally state that *mastership is the attainment of perfection through direction.* It is the personal ascending to some ideal of perfection which we have established. We must intelligently *direct* our personal powers, the faculties of our mind and of our psychic self, and the conditions of our environment in such a way that we can attain the end we seek. What is the test of this ideal of mastership to which we should ascend? How do we know that the ideal is truly transcendent, that it rises above our present status, or that it is superior to some existing condition which is now common to us? Can we know whether we have set for ourselves an end that is really progressive?

Let us approach the problem in this way: a man cannot commit a crime directly against the Cosmic or against nature. It is not within the province of finite man to so stand against the whole of the Cosmic, that he can in any way contaminate, regress, alter, or destroy its fundamental principles. Only in one sense can we say that man could ever commit a crime against the Cosmic or nature, and that is when he opposes the integrated elements of his own being. This opposition to his own being can consist of suppressing the moral impulses. It is also the failure to abide by the dictates of the inner self, or it may be a violation of the body, wilful neglect of the laws of health, or again, the wilful closing of the mind to understanding. Therefore, any objective which we may set for ourselves as a goal, and which we imagine to be an ideal for mastership, if it results in those acts which constitute the opposing of any attributes of our own nature, is not truly progressive but retrogressive. Again, we say that that which results in retrogression is never a form of mastership. Therefore, we can know that such an ideal which we might have is a false one.

Masters are not born; they are a product of evolution and of personal effort. Mastership is attained as the result of applying knowledge—knowledge gained from personal experience, reflection, and meditation, but which is consistent with the harmony of our being and nature.

"If one pursues the knowledge that he loves, he makes love of knowledge his real end. One with such an end in view never intentionally misuses the power of his knowledge. It is the prudent use of knowledge that constitutes Wisdom."
—Validivar

The Witch Hunt

By Ralph M. Lewis, F.R.C.

At first, it was ignorance and fear of the *unknown* which condemned innocent persons to be burned to death as *witches*. But later, it was religious prejudice, personal bias, and hatred which caused the leveling of the finger of accusation at an innocent victim and brought the fiendish cry of "Witch! Destroy her!"

The witch hunt in the Middle Ages—and in the early days of American history—was the favorite manner of disposing of those who *dared* to express liberal thoughts not in accord with the *orthodoxy* of the period.

Today the witch hunt is still on! As yet the rack of the Inquisition, or the stake of the Middle Ages have not returned. In their stead, insidious campaigns of vilification and the machinations of ridicule are loosed against those whose thoughts may differ.

In these days the witch hunt is carried on through the pages of certain publications that wear the robes of *modernity*. By various means they endeavor to discredit those who dare to entertain *unorthodox beliefs*. Not by hot irons nor by the use of spikes do they seek to torture their victims; they now substitute ludicrous illustrations especially designed, not to crush bones or sear flesh but to place the thoughts and ideals of their victims in a framework of *ridicule* and *contempt*.

The scent of burning human flesh, of smoke and flames, once incited the unrestrained passions of mobs to acts of fury against the innocent. Now, these present-day publications, with their malicious campaigns, hope to incite the contempt and prejudices of uninformed readers against the individuals or organizations whom they have selected for abuse.

Who are these organizations and individuals? Who are these victims of today's witch hunt? They are all those who expound the doctrines of mysticism. They are those who believe in cultivating the dependence of the individual upon his own interpretation of the experiences of life. They are those who seek to have man rely on his intimate consciousness of the Divine instead of upon a prescribed dogma. Among these, then, the Rosicrucians are singled out for attack.

If we shall allow these elements of history to repeat unchecked, what hope is there for a One World—a world united by understanding and cooperation and not compressed into a unit by political or religious tyranny? Strike back at such methods as these. Cancel your subscription to such publications. Inveigh against their tactics. By carefully reading the pages of publications containing these vilifications of mysticism and mystical doctrine, it is easy to discover the hidden motive, the (religious) reason why they resort to attacks on enlightened thought, and what inspires these campaigns against liberal conceptions. Present the truth about these motives to your friends everywhere. Have them terminate their support of such periodicals. Take part in a militant crusade for *freedom of thought*.

SANCTUM MUSINGS

THOSE MYSTERIOUS WRITINGS IN STONE

By RODMAN R. CLAYSON, Grand Master

THE enigmatic writings which appear on the smooth rock surface of a bluff known as Petroglyph Point remain a mystery to those who travel to this seldom-visited monument. Petroglyph Point lies within the extremity of California's northern border, one hundred miles northeast of Mount Shasta. The Point is a stony mound, perhaps one hundred and twenty-five feet in height and a mile in length. It rises from the flat, dry plain which was once the bed of the southern basin of Klamath Lake. The waters of this lake no longer wash the soil of California, and are now concentrated to the North in the State of Oregon, near the city of Klamath Falls. At the present time, the area containing the rocky bluff is known as the Tule Lake peninsula.

On the sheer western face of Petroglyph Point are carved hundreds of symbols or characters. These rock carvings (petroglyphs) run laterally along the side of the mound for twelve hundred feet. The vertical rocky surface of the bluff is of hard stone, yet it was found to be soft enough to pick with stone-cutting tools. Geologists state that the rock itself is soft rhyolite pumice-tuff, probably of the Miocene age. What kinds of tools were used? Who used them and when? Why was so much effort put forth to record events and other facts on a stone wall surface nearly a quarter of a mile in length? Some of the characters are just above the present level of the ground, while the majority of them are situated up to heights of ten and fifteen feet. The smallest of the figures are about two inches in height and width, while the largest attain dimensions of two feet. There are curved, straight, and zig-zagged lines; some lines are parallel. Certain figures appear to represent men. No likeness to such figures has ever been found elsewhere. The heads of some of these figures, which may represent men, are triangular in shape. Some are set off to one side of the body of the men. It is hard to say whether the characters were chiseled with stone or metal tools.

Hundreds of archaeologists and ethnologists have examined the writings, but have found no answer as to who did the work or when or why the work was done. The characters are not in the nature of Indian writing; in fact, California Indians disclaim any knowledge regarding the origin or interpretation of the characters. Their legends infer that the petroglyphs have been there beyond the memory of their earliest ancestors.

As one inspects the strange symbols he becomes aware that they could not have been carved by one generation of people. There is evidence of at least three different periods. Some of the petroglyphs are crudely made and indi-

cate that they were once splashed by the waters of an inland sea; others are well executed and remain very distinct. On the rocky bluff are some excellently chiseled characters which have been colored with yellow and white dye. The color of this dye is in a splendid state of preservation. Among the latter, we find the Sacred Oak of the Druids, and also their Sacred Oil Lamp. The Druids were a Mystic brotherhood who were known to have centered their activities in the British Isles at the beginning of the Christian era. Some of the petroglyphs closely resemble Sanskrit and Roman characters.

Interestingly, the visitor at the site notes the figure of a serpent inscribed among the characters. This symbol of the serpent is identical with that found in the hieroglyphs on Egyptian obelisks, temples, and cartouches. To the left of the serpent is a circle with a dot in its center. To the right of this is a drawing in the form of an X with dots in the openings of the character. Here and there may be perceived horizontal rows of dots—perhaps an account of the number of people who dwelled in that area, or the number of baskets of corn, or even the numbering of the passing days or months. Elsewhere are drawings resembling the floor plans of huge buildings of many rooms or chambers.

The sunburst symbol of the solar disk appears several times, as also do small circles. Some of the circles contain an X or a cross; others contain a dot in the center. The latter is one of the earliest symbols known to man. The ancient Egyptians adopted it from prehistoric peoples, and it represented the beginning of creation. The dot depicts the creative force of nature, while the circle indicates the all-inclusive universe.

Ancient Culture

A theory has been advanced that Petroglyph Point was the site of a city, a cultured center with schools of learning. The petroglyphs on a huge blackboard of stone were the permanent record of instruction to those who came to learn. Incidentally, it should be stated that the stone upon which the petroglyphs are carved is white in color. Ages ago great forces within the earth pushed this mound upward until it was much higher than the surrounding terrain. Rock formation strata indicate this. The white layer, or stratum in which the writings are carved, is inclined to approximately fifteen degrees. Curiously enough, the writings follow the inclined stratum of white rock, rather than horizontally across the face of the bluff.

Petroglyph Point, lying as it does on the wastelands of Northern California, is three miles from the nearest thoroughfare. No ranches or farmhouses are near. The visitor may contemplate the mystery of the writings in solitude. There is no sound, other than the occasional flutter overhead of a wheeling bird. Isolation from the world seems complete until one raises his eyes to the southwest and is inspired by the towering majesty of snow-clad Mount Shasta. One then no longer feels alone, for there is an inner sense of realization that the eyes of other men and women must be gazing on that towering splendor of nature.

It is said that colonizers from ancient Lemuria, the lost continent of the Pa-

By Erwin W. E. Watermeyer, M.A., F.R.C.
Director, AMORC Technical Dept.

- Research engineers of the Radio Corporation of America, in investigating the effect of sunspots on radio communications, have shown that their effects depend upon their composition, location, and polarity, and do not necessarily depend upon their size.

- According to Dr. E. J. Workman, president of the New Mexico School of Mines, radar may be used to observe the actual process of formation of rain and hail within a thundercloud.

- Eastman Kodak Laboratories have developed a new photographic emulsion by means of which electrons may record their paths directly upon a photographic plate. The electron tracks formed are so minute that they can be perceived only with the aid of a microscope.

- Dr. A. M. Zarem, using a Kerr photoelectric cell, has invented the fastest photographic camera shutter thus far in existence—a shutter permitting one hundred million exposures during one second.

cific Ocean, have dwelt on the slopes of Mount Shasta. Could it be possible that these Lemurians inscribed the carved writings on Petroglyph Point? The Point is considered by the United States Department of Interior to be a part of the Lava Beds National Monument, which lies adjacent to it. The Lava Beds represent a large region in which there was, at one time, much volcanic activity. Billowy, slaglike lava flowed out from great fissures in the earth's crust. The uneven surface of the ground is covered with lava rock.

There is no Park Service attendant at Petroglyph Point. The Government has erected a steel-wire fence along the bluff to protect the writings, but unfortunately this is not sufficient protection to keep vandals away from the rocky bluff. During the seven years which have elapsed since the writer first visited the monument, thoughtless people with hammers or hatchets have defaced the ancient writings to a considerable extent. It is to be hoped that the Government will take necessary steps for the further protection of these writings carved in stone; writings which have remained untouched for perhaps thousands of years except by wind and rain; writings inscribed by the hands of an unknown people at great labor, and which required much time. Such a task must have been of great importance to these people, for surely they would not have so painstakingly chiseled characters in stone just for pastime.

The petroglyphs have been subjected to serious wind erosion during the past fifty years. Some of the oldest residents in that area relate how the petroglyphs were once clear and sharply defined characters. The stone which has been painted or dyed remains clear and distinct, however. Not many years ago the hieroglyphs of the Egyptians were an enigma to historians and scientists. Eventually, however, a key was found in the Rosetta Stone which made it possible to read Egyptian hieroglyphics. It is not beyond the realm of possibility that a key will be found which will enable our learned men to read the writings of Petroglyph Point.

Wishar S. Cervé, in his book *Lemuria —the Lost Continent of the Pacific*, wrote: "Those who have attempted to interpret the hundreds of feet of these characters on the stones in various sections surrounding the lake have discovered that there is a uniformity to the writing. They have not been able to evolve an alphabet or code which will reveal the messages written there which were intended to inform future generations regarding the nature of the colony surrounding this lake and the story of their catastrophe and struggles for life."

Perhaps these symbols represent the history of a people, or, perhaps, principles of mystical and spiritual laws—symbols which may some day reveal their meaning to the intuition of those who stand before them. The mystery of the past lingers on, yet to the one who gazes at the carvings, in the prevailing silence of Petroglyph Point, impressions arise in the consciousness which seem to take away the element of time.

For illustrations of the petroglyphs other than that found in this issue of the *Rosicrucian Digest*, see the book *Lemuria—the Lost Continent of the Pacific*, by Wishar S. Cervé, and the *Rosicrucian Digest* of November, 1943.

A.M.O.R.C. SEALS

Add a touch of color to your letters, as well as to your packages. These seals are suitable at all times but are especially useful at Christmas. They come in gold and red and bear the name and symbol of the Rosicrucian Order. They will not only enhance the appearance of your packages and letters but, in a dignified manner, draw the attention of many persons to the organization. Do yourself and A.M.O.R.C. a service. Order a package of 100 for 60 cents. Send order and remittance to: Rosicrucian Supply Bureau, San Jose, California.

Personality Disturbances

By Floyd C. Covington, F.R.C.

The Urban League as a National Social Welfare Agency has had thirty-eight years of continuous activity in the field of race relations. It is an intergroup movement composed of different racial and religious segments of our American population—people who believe that intelligent cooperation will solve the complex minority problems that exist in America.

The founder of the League was Ruth Standwish Baldwin, a determined Quaker woman. She invited into her home one afternoon in 1910 two groups of Americans to whom she said: "Let us work together not as white people or as colored people for the narrow benefit of any group alone; but together as American citizens for the common good of our common city, our common country."

To implement this approach, Urban Leagues are formed as Executive Boards to determine policies and programs, and to organize executive staffs to administer them. There are now 56 Urban League branches in 29 states. The National Headquarters, in New York City, concerns itself with the problems of employment, housing, health, education, recreation, and intergroup understanding. The staff visits local communities, investigates problem situations, confers with local leadership and makes recommendations for improving welfare services.

In Los Angeles, the Urban League's basic method of securing its objective is interracial cooperation in action. Its program includes the activities of research and public information—supplying facts about Negro living and working conditions as a basis for further improvement. It works to remove the racial factor, from employment, by cooperating with business, industrial management, and employment agencies to expand job opportunities for Negroes and to provide employers with information and advice, leading to the solution of problems which arise from the employment of Negroes. It works with labor unions and responsible labor leaders in developing effective workers' educational programs, and in advancing fair and just policies regarding the admission of Negro workers in Unions. It maintains a Vocational Guidance Service, encouraging youth and adults to prepare and train for jobs.

The Urban League works assiduously to remove racial segregation, in all forms, from public and private agencies, hospitals, schools, jails, prisons, churches, residential areas—even cemeteries. Believe it or not, restrictive covenants carry through from the cradle to the grave. A little color certainly goes a long way. It is really atomic. It is too volatile for many private hospital wards; it is extremely explosive for most residential neighborhoods; it won't even let the dead rest in peace.

The Urban League, therefore, must serve in all departments of Community

Planning: with public and private agencies and with neighborhoods in developing programs to solve problems of health, housing, education, and recreation. To cite one example: The League worked quietly and cooperatively for months to make it possible for persons of color to operate streetcars and buses, to do clerical work, repair telephone lines, and manipulate the switchboards of two industries.

Human Inconsistencies

Prejudice, like indigestion, is caused by reasons just as definite. Its reaction on the spirit and personality of one who suffers with it creates a chronic dislike of things and persons which robs one of the valuable instrument of rich and inspiring friendships.

Let's take a new look at some of the old forms of human inconsistencies: Americans pride themselves on being the most generous nation on earth. They are prone to believe that they are the copyright owners of unlimited charity; yet the facts show them to be something less than generous: Funds to charitable enterprises may have risen, but still the amount squandered on unessential and luxury items is enormous.

Our score on civil rights again is not what it could or should be: Americans break all records to see the historic "Freedom" train. They reverently rededicate themselves to the task of guaranteeing to all men the inalienable rights of the American heritage. "Freedom train . . . Freedom train . . . Get on board, little children, for there's room for many a' more." But as the strains become pianissimo, the situation somehow becomes different. Freedom in principle and freedom in practice become divorced. The pledge to freedom and the equality for all is forgotten—almost simultaneously two colleges cancel scheduled appearances of a Negro poet. The difficulty is to reconcile the spirit of civil rights statutes and their letter.

Causes of Neurosis

A new commandment is a necessity: Do unto others as if you were the others. It is really not sentiment, but enlightened selfishness to strive for harmonious equilibrium in our personalities. There is mounting evidence to prove that the increasing incidence of our tissue-destroying diseases such as cancer and tuberculosis are aggravated symptoms of man's splitting of his physical and spiritual harmony with suppressed prejudice and hate. Certainly, our war psychosis gave us much evidence of the tragically high cost of unnatural hating—not loving our neighbors or our more distant fellow men.

Dr. Will Menninger in an address before the American Psychiatric Association last May, stated: "First among the causes of social neuroses is the widespread prejudice and discrimination against persons because of race or color . . . involuntary unemployment and bad housing are likewise responsible."

And Dr. Julius Schreiber, writing in the February *Survey Graphic* discusses some of the more direct and objective methods of "doing something about prejudice." He states quite explicitly: "Prejudicial attitudes and actions usually reveal a personality disturbance within the prejudiced individual." Dr. Schreiber continues by warning: "Make no mistake about it. Prejudice undermines the mental health of all men—aggressor and victim. Today, man holds a ticking atom bomb in one hand and a dim lamp of hope in the other. And while the seconds pass he must make what may be the last of his fundamental decisions. . . Can he successfully cut through his blinding prejudices, his paralyzing greed, his irrational hates? Can he fully recognize the terrible implications of uncontrolled human hostility? Can he withstand this assault on his mental health?"

Origin of Dislikes

Since 1932 I have been discussing problems of world friendship and race relations with young people interested in bettering race relationships. I prepared a "Prejudice Questionnaire" as a basis for discussion and analysis of individual problems of prejudice.

The material thus collected through the years suggests that some such method must be the object in all work tending toward better understanding among people of all races: first, because it provides a way of discovering when, how, and where the individual bias or prejudice began. Second, because with

the facts before him, the individual faces the necessity of retaining his prejudices or of giving them up, and third, because even a plan serves as a way out should he wish to make the attempt to live in one world, leaving his prejudice outside.

I am holding to my dream of a Prejudice Clinic where the twisted bodies and souls of men may enter and emerge sound, well-balanced, happy, and useful personalities. Thousands of questionnaires collected from youth and adults answer the question: "What Price Prejudice?" One fifteen-year-old boy said that he disliked turnips because they were "icky"; Hindus, whom he had never met or seen personally, he disliked because they were snake charmers, and he didn't like snakes. In talking out his prejudice, it was discovered that his dislike for both turnips and snakes was the outgrowth of an early childhood experience with a naturalist friend who kept snakes and charmed them. As a prank he had put two snakes in the boy's bed and frightened him. Thus, as a result, "icky" turnips and snake-charming Hindus were all mixed up. When he was able to analyze the underlying symptoms, he was able to make a more balanced adjustment in his physical and emotional life.

A young woman, university graduate, stated that she had not liked milk, but she added, "I'm drinking it now. Recently, I went to my dentist, who told me that my teeth were softening due to the lack of calcium. He recommended milk as an excellent source of calcium. I have cultivated a taste for it because I am concerned about my teeth. I wonder," she continued, "if this might not be a suggestion for re-evaluating our preconceived attitudes regarding so-called dislikes for various racial groups."

We Need One Another

Rabbi Liebman wrote in *Peace of Mind*: "Man cannot live without the support of other human personalities—wise, friendly, and compassionate. We can never be cured of the yearning for higher standards and codes of conduct embodied in both saints and friends. . . . Prophetic religion has eternally taught that in this God-created universe truth is indispensable, and standards and ideals are inevitable. . . . Religion comes to man with its rich message of hope that this is a world based upon stable principles of truth, brotherhood, idealism, heroism, forgiveness. In a quite independent fashion—and in the language of formulae and equations, rather than of psalms and prayers—psychology strengthens and verifies these convictions of the Sanctuary." (P. 201)

Prejudice exists; everyone admits it. The price we pay for it is exorbitant. But to throw off its burden demands constant and persistent effort not alone of the individual but of all men of good will.

We should face the challenge squarely and courageously, for in that way alone can democracy be put into action and prejudice be stifled by neglect. Not to do so means a mounting debt which will engulf mankind and bring about its annihilation.

DISTINCTIVE CHRISTMAS FOLDERS

Present-day Christmas cards require distinction. Let your greetings truly speak for you—have them represent your understanding of the real *mystical spirit* of Christmas. We have especially prepared a colorful folder, inspiring in its wording and attractive in design. The folder, *with envelope to match*, is printed in several colors and has an inconspicuous symbol of the Order. It is most appropriate for your nonmember friends as well, and will evoke their comment. The folders come boxed at the special price of $1.50 for 12, or $2.80 for 24. We pay shipping charges. *Order early* and avoid the last minute congestion of the mails.

ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park
San Jose California

World Underground

By Harold Preece

Under our hurried, fevered world *may* lie another world whose bounds extend in secret through ancient trails and caverns from some calm brook in Connecticut to some unmapped canyon in China. Beneath our glorified rubble called *cities*, there may exist societies governed by the principles of the Masters and developing continuingly great standards of civilization sans swords or machine guns. But, ironically, for us surface-men, we may not learn of this world underground unless an atomic war forces us to seek shelter, like cavemen returning home, in the primal womb of Mother Earth.

It is unfortunate that our world, still groping haltingly toward the principles of creative harmony and universal brotherhood taught by the Masters, may not know its sister world of the sublime depths until forced to do so by the supreme disharmony of war. But the Masters have always been able, in their profound wisdom, to use disharmonies as opportunities to teach Truth.

He whose ear is attuned to the Cosmic currents of Truth can see the mighty, but benign, hands of the Masters in the proposals now being made to transfer a part of humanity to deep, underground communities in the event of war. Every war department of every major nation has already blueprinted these subterranean municipalities, not realizing that, in their frantic scheming for survival of a few, they are following the plans of Mankind's great Friends for the collective survival and redemption of all humanity.

But when we read of the plans for transfer of the earth's people being made by the earth's war-lords, can we laugh away the "folklore" of certain "backward" but peaceful tribes about underground migrations to underground cities? What of those peoples who declare that their ancestors fled *below* to escape "winds that brought death so that the Old Ones breathed death"? Hundreds of millennia ago, did mankind experience the atomic bomb? And were the "winds that brought death" poisonous radioactive currents set in motion by men who discovered the atomic secret of the universe, but disobeyed the decree of the Masters that all science shall be used for creation and not for destruction?

Can we reject the traditions of the Apaches and the Sioux that they "walked in darkness" for years, through caverns linking the two Americas, after enemy invaders had driven them from their ancestral country—identified from their descriptions as Peru? Did they use the same great international underground roadway later traveled by King Tupac Amaru and forty thousand survivors of the Inca Empire, after that empire had been smashed by the Spanish conqueror, Pizarro, in 1533?

Will modern men retrace that tunnel known to the retreating Indians and extending hundreds of miles under the forests to the Bolivian border? Will they

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study it as a model for underground highways connecting the continents? As they probe into the earth's ribs with drills and steam shovels, will they uncover thousands of miles of ancient passageways, as elaborate tunnels, branching in every direction, are uncovered in every city where ground is excavated for subways?

Now, the lore of every people tells not only of underground communities and underground migrations. It includes, as well, impressive legends about ancient subterranean highways extending through networks of caves and tunnels that pay no attention to surface boundary lines. That all this folklore may be more than just a lot of "tall tales" is proved by some tightly guarded projects in modern engineering.

A London syndicate is busily engaged in plans for an undersea highway from England to France through construction of a tunnel under the English Channel. In Seattle, a group of alert businessmen are discussing the possibility of extending the Alcan Highway from Alaska to Siberia via a fifty-seven mile tunnel under Bering Strait. If this project should materialize, it is expected that the Alcan Highway would become the first link in a highway system integrated through ocean tunnels and connecting every continent so that one might drive in an ordinary jalopy from Maine to Australia.

But this raises the question of the truth or falsity of legends common among Siberian shamans, and recorded by Ferdinand Ossendowski, of tunnels already circling the globe. Are certain engineers, associated with the Seattle group, guarding as a vital secret their possible discovery of a tunnel dug under the strait, thousands of years ago, by men of a pre-Glacial Age civilization that flourished on both sides of the Arctic? Did army engineers discover such a tunnel during emergency preparations to defend the Aleutians invaded by the Japanese during World War II? Was the building of the Alcan Highway, connecting Alaska and Canada, subsidiary to another unadvertised project—the building of a roadway connecting North America with Asia?

Historically, was the North American side of the Arctic settled by migrations through this hypothetical tunnel rather than migration across an hypothetical land bridge as most anthropologists believe? Eskimo folklore on both continents contains many traditions of underground passages and underground migrations. But it has nothing to say about land bridges.

Another project, visualized by a preeminently sane and sober professor at Johns Hopkins University, calls for construction of a three-thousand-mile subway whose atom-propelled trains would whisk passengers from New York to California in an hour. Singularly enough, mysterious tunnels extending for miles in every direction have been uncovered in each of these states representing different extremities of the Union.

When the Sixth Avenue subway was being excavated about twenty years ago, the "sand hogs" doing the digging found scores of intricate and well-constructed underground roadways, a number of them running for miles under Manhattan. Some of the New York tunnels ran at correct right angles to Sixth Avenue overhead; some of them branched off into all sorts of winding trails and byways. Many of them were narrow openings of earth with barely enough room for one man to squeeze through. Others were well-constructed thoroughfares with timbered walls, allowing two men to walk comfortably abreast.

Elaborate tunnels, built by unknown hands and now used as storerooms for tools and equipment, also extend for miles under Central Park. Were they the temples or council halls of some civilization indigenous to America and, possibly, older than that of Egypt? No-

Legends of subterranean cities and subsurface civilizations have persisted for centuries. It is related that the peoples were forced to live underground because of some early natural catastrophe or because of strange esoteric rites. Archaeology has supported in part some of such claims. Many of them, however, are still in the category of unsupported *traditions*. We present this article as a collection of such legends and the speculations upon them. We are sure that our readers will find this material interesting, even though much of it is still in the realm of fantasy.

—Editor

body knows. The average New Yorker, gobbling the daily paper as he gobbles his noon sandwich and coffee, doesn't care.

In California, excavation, conducted by men who saw in the Indian folk legends something more than the "childish superstitions of a childish people," unearthed at least one underground city. They found positive evidence that long-forgotten Americans had learned how to utilize the natural contours and cavities of the earth to build a protected, moderately-advanced community. During the depression year of 1933, a mining engineer, G. Warren Shufelt, began testing various locations in Los Angeles for hidden mineral deposits. An apparatus of Shufelt's own invention indicated the existence of a huge tunnel network, filled with gold or some similar metal, in the radius of the Public Library building. Shrewdly, the engineer revealed his discovery to no one. He did draw a map of the area, and had it duly copyrighted.

Later, in a friendly session with a Hopi Indian by the name of Macklin, Shufelt received a clue to the meaning of what had been recorded on his sensitive instrument. Macklin, a member of the secret Medicine Lodge of his tribe, told the engineer that, some four thousand years before, the West Coast Indians had been almost exterminated by a rain of meteors scorching the earth for hundreds of miles in every direction. The Hopis, believed to be descendants of the ancient Mayas, then decided to construct thirteen underground places of refuge against a possible repetition of the cataclysm. One such subterranean community was built on the present site of Los Angeles beneath a hill midway in the group of mountains that encircle the city, another at the site of the towering peak known as Mount Shasta in California.

Destruction by Chemicals

Dispensing with tools, the Indians used chemicals which disintegrated obstacles of earth quickly and completely. Gigantic rooms and apartments, completely lined with imperishable cement, were dug deep in the earth's belly. Shafts, which became connecting streets and avenues, were sunk at every one of the thirteen community sites. Some of the roadways built by the Los Angeles community extended underground almost twenty miles to the ocean to become the nucleus of a natural ventilation and sanitation system; for, the rise and fall of the tides in the lower tunnels kept these passageways clean. At the same time, the tidal pressure forced air into the upper tunnels.

The Hopi medicine men apparently know enough of the ancient Maya astronomy, closely related to the Egyptian astral system, to calculate the time of the next bombardment. For the legend says that, in advance of the next catastrophe, the tribe retreated into its underground communities as the skies rained fury upon less-prudent folk.

The city, located underneath present-day Los Angeles, is said, in tribal legend, to have numbered around five thousand people. Emulating the mysterious Cliff Dwellers of ancient New Mexico, its dwellers carried to their retreat ample stocks of food, their personal effects, the records in picture-writing of their people, and a colossal fortune in gold to be used for ornamentation since it was the later Christian conquerors who gave this metal any monetary value. But an unexpected fate stepped in and destroyed the community. The Indians were protected against the meteors shriveling the earth's surface, but they had no protection against poisonous gases which invaded the passages and destroyed the whole population.

Thirty-Seven Tablets

I have heard many such stories in contact with Indians, Africans, and other so-called "primitive" peoples. Always, I have seen the stories shrugged away when I repeated them to "civilized" listeners. Shufelt, versed in the Indian culture, was a humbler man than some of those who can accept a new truth only if it is predigested in visible form for them.

He formed a syndicate with Macklin and twelve other men to excavate the site of the buried community. From November of 1933 to February of 1934, the digging continued in spite of a hampering seepage of water, only to be suddenly halted without any explana-

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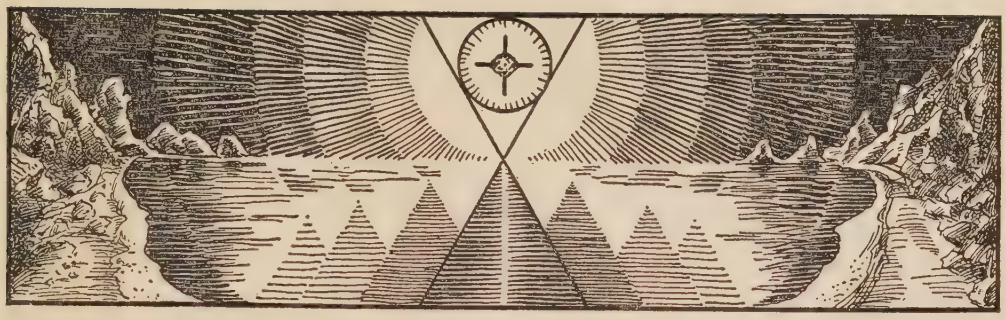

Creating in the Cosmic

By Dr. H. Spencer Lewis, F.R.C.

(From *The Triangle*, September, 1923)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.

A short time ago this possibility was impossible! This epitomizes the various expressions one heard in the West at the conclusion of the air-mail tests between coast and coast. And in that sentence I find the text for my little talk. A short time ago the possible was impossible! It might be in reference to everything in general—in the abstract, so to speak; it might have reference to a thousand-and-one of the present-day accomplishments.

First of all, we find in the chosen text the element of time. Only a short time ago! Time and its duration is relative; short and long periods of time are likewise relative. When we speak of national affairs as they pertain to the development of civilization or the needs of civilization, a hundred years is a short time. When we speak of the immediate needs of the individuals composing a nation, even ten years is a long time.

So far as the element of time is concerned, each minute of our lives is fraught with potency in the possibility of change, for all things change, ever; and change is the only permanent condition of all things. We have lost a true appreciation of existence by giving it a periodicity that it does not have. We think of life, of the whole of existence, in the terms of past, present, and future. Relative though these periods be, they maintain in our objective consciousness a divinity of assumed power to segregate, relegate, and consign all action, all thinking, all being, into domains that are either past our control, within our immediate but changing supervision, or not yet within the extension of our influence. And, by this process of thinking with its attendant premise for all action, we create or at least maintain various domains wherein obstacles may foster and thrive or others evolve from false conception and grow to giant size and even become monstrosities.

How often do we find the domain of the past literally inhabited by multitudes of nationals in the cloak of obstacles to our present progress, growth or achievement? Are these creatures any less presumptive in their influence, any less cruel in their assassination of our hopes and desires, than the Brobdingnagians of the kingdom of the future, who rise in all their amplitudinous, Cyclopean bodies and shout the success-killing refrain: "It can't be done, for the time has not yet come"?

Surrounding us all the time is that still greater army of malcontents and pilferers of successes—present obstacles. What convincing arguments they offer us! What mountains of barriers they

build in our paths! Formidable, unassailable, immovable! We are cornered in the checkerboard of our plans! We are chained to a post and can move but in a circle, ever returning to the same point! We are limited in our needs, deprived of our freedom, denied the open path, refused the assistance we require! It is fate! It is Karma! It is the unfair decree of an unjust god! It is proof that we are mere pawns moved about and placed by a designing, cruel law of nature!

With such an attitude, with such beliefs, and with the cry and anguish of disappointment, we resign ourselves to the situation that confronts us, indifferently hoping that it may change, trusting weakly that something may happen, but ready to accept the worst conclusions as a fiat of his satanic majesty. Should we discover (not really create) a way out of any dilemma, we take full credit for our personal prowess in overcoming the obstacles; and if we find no such opening through which we can escape like a fugitive from his own machinations, we blame everyone and everything but ourselves for our predicament. 'Tis human nature!

Should we spend half an hour in proper thought we would find that the obstacles of the present are the vanguards of the army of future obstacles, moving up in place to take the trenches vacated by the obstacles that have moved on into the army of the past.

Day by day, hour by hour, the obstacles of the future move stealthily forward into our immediate environment, attack our ambitions, thwart our plans, frustrate our actions, fall victims of periodicity, and, crippled and weakened, devitalized and impotent because of the changing of time, unite with the obstacles of the past and make way for those of the present and future. It is a dizzy pageant!

As we analyze this parade of pusillanimity, sneaking from a real nowhere into the now under cover of time, and pitching its big tent, setting up its side shows and blazing the air with its conquering roar while it arranges for its early departure in the morning, we think of our childhood days when we looked forward with great anticipation to the coming of the circus—that great and wondrous thing that was somewhere off in the future and slowly moving toward us.

And then came the great parade with blasting whistles, beating drums, stirring music and flying banners, victors from other places here, now, to conquer us! The lions roared, the tigers snarled, the snakes spit at us, the wild cats dared us to move closer! We were enthralled and we trembled with the excitement of at last realizing our anticipations of a great day under the big tent. And the hour came and we found ourselves spellbound, enslaved, mastered! Oh, it was all as we had visualized, hoped, feared! Then morning came after a night of terrific struggles with the beasts we had seen and combats with the awesome sights we had witnessed; and we saw the wild animals quiet in their cages, the musicians unrobed and with quiet instruments, the performers divested of their superb and impressive garments, the whole mass of conquerors denuded of their formidable impressiveness, slipping quietly and unostentatiously out of our presence to become allocations of the past.

We have wondered, in later life, just why we anticipated so much, were so greatly impressed at the great crisis, and could not realize sooner that we were thrilled and awed more by our creative imaginations than by our realizations. Thus it often is, especially with the obstacles that seem to surround us or are distant, or perhaps occupy the center of the path we are treading.

"The future is the present in the making, the past is the present realized," says an ancient proverb. But it is false, it is untrue, it is enslaving!

Both the seeming past and future are of the now! All that ever will be and ever was, is now—in Cosmic terms—in fact. In objective realization all things assume a relationship in the terms of space and time, but such objective realization is not a Cosmically creative factor; it does not make things have such relationship in Cosmic reality.

False Conceptions

Let us look at this matter from another point. We know that the objective consciousness cannot be cognizant of two manifestations at the same time. Coincident phenomena are not coinci-

dent in our realization. We cannot *see* with comprehension and understanding while *listening* with comprehension and understanding. We may look at a picture with concentration and realization and at the same time believe we are listening to the phrases or passages of music being played. We find, however, by carefully analyzing our attentiveness and comprehension, that we are changing the focal point of our attention alternately between the picture and the music, and at no time conscious of both.

The alternation is rapid, so rapid that we believe we have missed little in the comprehension of either the picture or the music. If we proceed to enlarge the periods of alternate concentration and thereby magnify also the breaks between these periods when we are shifting our focus of attention that may be illustrated by a long line divided into alternate white, black, and red segments —the red representing the periods of realization of the music, the white representing periods of picture realization, and the black representing the periods of no realization when the focus of attention was shifted.

As we look at such a line we see an excellent representation of our false conception of the relation of things. By this line we would believe that the periods of music and of the picture preceded each other or followed each other in time and duration and were not coincident. And in like manner we give false relationship to all the things of life, in terms of time especially.

We pause to think of that which seems to be in the future, and at once it is of the present; and before we can fairly realize and appreciate this magic transportation, we discover that it is now in the past.

We prove to ourselves that the past is not a period of time distinct from the present, when, in retrospection, we "live over again" with all the thrill, all the joy, all the keen mental and psychic realization, some incidents of a yesterday. That it is simple so to live over again the things of the so-called past makes possible many of the happy hours of our present days. Should we, however, believe that such transportation of events, from one relative and assumed position to another, is only true in the case of retrospection? Is there any reason to assume that introspection is not just as pregnant with life and realism?

I return again to my text. A short time ago the possible was impossible! Reverse the order and say, the impossible today will be possible tomorrow or a short time from now! The obstacles that surround us today, like those that surrounded us a year ago, will pass away and that which is now seemingly impossible will become possible.

The point I wish to call to your attention is the false premise in such reasoning, or rather the false interpretation of the facts. The obstacles of the future are the obstacles of today as they are of the past, and likewise the possibilities of the future are possibilities of today in Cosmic verity.

When the newspapers were filled with reports of the success of the air-mail service, I was reading incidents from the life of Abraham Lincoln. I noted there that on one occasion he had sent a messenger with an important communication to a place seventy-five miles distant. Time was an element of importance in the matter, and many hills and rivers had to be crossed and land covered against many obstacles. The best horse and the best rider were chosen as aids in the overcoming of the obstacles. We read, now, that Lincoln thought highly of the achievement, for the messenger succeeded in going the distance of seventy-five miles, against the greatest obstacles, in about twenty-six hours. Lincoln remarked that it was a notable achievement and looked forward to the day when the obstacles to speedy communication across such mountainous lands would be somewhat lessened or possibly overcome.

If it had been suggested that a rider be sent over such greater obstacles and formidable mountains as the Sierra Nevadas and Rocky Mountains for a distance of seventy-five miles in twenty-six hours, the suggestion would have been decried as impossible. Such greater obstacles could not be overcome by man!

And I looked again at the newspapers and read that communication has been sent this day [1923] from coast to coast, across all the mountains, over all the

land, against all obstacles and for a distance of several thousand miles in about twenty-six hours—the same time consumed by the rider of the horse in going a distance of seventy-five miles.

The obstacles had been overcome!

Thinking, planning, determination, has enabled man to rise above the obstacles, literally and figuratively. Science comes to the rescue, determination gives wings to rise far above all things, and the impossible of yesterday is possible today.

We overcome the obstacles not by waiting until, in the sense of time-duration, the obstacles of tomorrow assert themselves in the present, but by eliminating all sense of time, and decree in the *now*, that what is desired *shall be made manifest*, without a consciousness of predicting or commanding it for either *present* or *future*.

When Lincoln concentrated his mind upon the obstacle that prevented rapid communication in the hour of need and conceived that quicker means must be found, he *there* and *then* set into operation the powers of mind which at once overcame the obstacles to such results. When the Wright brothers first conceived the possibility of flying and for one fleeting moment visualized man flying in the air in a large machine heavier than air, they *then* and *there* destroyed the army of obstacles, the array of interferences, the hindrances to the solution of the many problems, and it was done, finished, completed, achieved at that moment.

Truly, both Lincoln and one of the Wright brothers passed on after living a number of years without seeing the result of their mental action. Cosmically, where all things are attained, achieved, accomplished, and decreed *first*, the solution of the problem of rapid communication was solved at the moment of conception; in the physical world with its limitation of space and time, the results of the conception had to wait their time to become manifest.

By crediting the physical world with such relative and unreal qualities as space, time, duration, we force all action, all objective comprehension and all objective manifestation to take sequence. Our objective consciousness can comprehend but one thing at a time, hence all things must come to our objective realization in objective sequence and each must have duration in the terms of time.

More Than Faith

In the flash of a second I may conceive, and thereby Cosmically *create*, a scientific achievement, the eventual objective realization of which will require the overcoming of many conditions, the meeting of many problems and the passing through of many stages of development. In objective comprehension these stages of development must take sequence, have duration of time and become manifest one by one in the future. My objective comprehension of the growth and final manifestation of the conception requires *time;* my mental, Cosmic, true realization of the conception and its accomplishment is instantaneous, and of the now, not the future.

All through life those things which array themselves before our objective consciousness as obstacles in the path of our desires, are things which are placed in sequence and in terms of relative distance from the present in time; we think of the first obstacle to be overcome today, then there are two others which will be met tomorrow, and next week will arise another, and shortly still another obstacle will arise and perhaps a few others before we will be able to reach the goal, gain the end or accomplish the result. With this belief as a premise for action or procedure, we plan and concentrate upon contesting with the first obstacle and when that is overcome we will prepare to meet the next one or two. We have invented a proverb to ease our conscience in such unjustifiable procedure and say "we will cross no bridge until we come to it!"

Let us cease thinking in terms of the past, present, and future, for there is only the now. The problems of the future are problems of now. They will be overcome in the future by being overcome now. Refusing to admit that any obstacle can stand in the way of progress of Cosmic creation, we at once, now, destroy every giant contestor of success about to be born for future activity. By visualizing the thing desired, creating it mentally now, completing the picture, giving it creative life, real-

izing it as an accomplishment now existing in the Cosmic, we may dismiss the gloomy prospect of obstacles to arise in the future, and then abide by the law of the objective world and give this world the time it demands to manifest that which the Cosmic has completed.

It requires more than faith, however, to thus create and await manifestation with confidence. It requires the utmost sureness of vision, the most complete devotion to idealization, and the readiness to cooperate with the Cosmic in the labors of *now* to serve in the whole scheme of things. For in this way all men, made in the image of God, having the divine consciousness of God with the attending attributes, are creators with God; and in the consciousness of God there is no time but the ever-present, no duration but the eternal now, no space but the here, no distance but what is in touch with the near at hand, no comprehension but what is created by conception of it, no past but that which is present, no present except that which was thought by the past to be in the future, and no future but that which is conceived in the now.

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WORLD UNDERGROUND

(Continued from Page 376)

tion. But Shufelt claimed to have taken, with powerful X-ray equipment, pictures which revealed the existence of some thirty-seven tablets with principal inscriptions in the main room directly beneath the Library. The rest of his apparatus indicated the presence of seven chambers, covering the equivalent of six city blocks and ranging in size from twenty-two by forty-three feet to thirty-four by fifty-four feet, with the gold being revealed as dark slabs on the X-ray film.

Mount Shasta

All of this might be dismissed as a fabulous hoax were it not for the strange reports that have emanated for two generations from Mount Shasta, which plays such a major part in the Hopi "underground" legends. Does one such subterranean community, still pulsing with life, continue to exist in the area of the mountain?—as was the belief of Prof. Edgar Lucin Larkin, one-time director of Mt. Lowe Observatory. What about the persistent stories of strange-looking people, dressed in equally strange clothes, being seen on roadways near Mount Shasta, and vanishing quickly into the woods upon being approached? Is there any truth to the theory that a few descendants of the ancient Mayas still survive in some sanctuary built in the interior of the mountain?

Professor Larkin's discovery was first publicized by the Rosicrucians. He was almost scalped—not by Indians but by educated, cultured whites —when he reported that his telescope had discovered, accidentally, "gold-tinted" domes of several oriental-type buildings near the mountain. At the risk of being called, like Professor Larkin, a fool and a romancer, I am inclined to believe that possibly a site, in which Mayan ceremonies are still performed by a small group of Hopis, may exist within the forbidding peak. Some hereditary priestly caste of these Indians, who guard well their ancient mysteries, may live inside the almost extinct volcanic crater during certain ceremonial periods of the Maya calendar and, during those times, dress in robes designed after the investiture of the Maya priests.

The officially Christian Indians, living near the mountain, might well form the clandestine base of such a cult. For throughout Southern Mexico and Central America, the old Maya religion is kept alive in secret rites performed by hereditary priests, who on Sundays go through the motions, with their followers, of worshipping the Christian God. And the temples of the Maya gods are the hidden caves never penetrated by the hierarchies of the younger religion.

It is a peculiar coincidence that the Indians living near Mount Shasta know the tradition of the ancient communi-

ties built to safeguard the Hopis against the meteor deluges. And the members of the Hopi Medicine Lodge, probably America's oldest secret society, place the location of the Shasta community as being squarely within the heart of the mountain.

So much for the baffling mystery of Shasta. But what of other legends, alive in the minds of the older generation of Indians, telling of caves and tunnels and hidden roadways traversed by their fathers?

Vanished Tribes

It is known that whole tribes vanished suddenly before successive waves of the white conquerors, and not always from the gunshot and syphilis that were the most potent weapons of the conquerors. What became of these tribes who, in many cases, left their meat cooking in the pots and disappeared like the leaves of their native forests? Did they resign themselves to the inevitable and retreat through the tunnel networks of their fathers to remote mountains and valleys, there finally to become assimilated by other tribes?

The answer may lie in old records buried with the Inca treasure in the Inca tunnel which radiates in all directions, like the spokes of a wheel, from the city of Lima. The mysterious subterranean route by which Tupac Amaru led his people, like Moses leading the children of Israel across the desert, is only one artery of what may be the underground engineering masterpiece of the ages. The English writer Harold T. Wilkins, who is the world's outstanding authority on the South American caverns, declares that a second route extends 380 miles southwest from Lima to Cuzco. A third, according to a chart made by him, runs for 900 miles—approximately the mileage between New York and Chicago—almost due south to the hot Atacama desert.

Various entrances to the tunnel are believed to exist in different parts of Peru but are said to be known to only one hereditary priest of the Quechua Indians, in each generation. But the Quechuas themselves reveal nothing except that their ancestors locked the Inca treasure away in the tunnels as a revenge for the murder of their last emperor, Atahualpa, by the gold-crazed Pizarro. Efforts by both Peruvian and Bolivian government officials to obtain information about the tunnel entrances from the Quechuas have met with blank silence on the part of these Indians.

More than one legend links the labyrinth of South American tunnels with those that extend throughout Asia. Priests of different Asiatic religions claim that the deep caverns under the world form the bases of highways through which one may travel, unseen and in safety, from one continent to the other. This is quite plausible in view of the belief, shared by many geographers, that some continents are still connected by buried land masses under the surface of the ocean.

Tibetan Lamas

Wilkins met Tibetan lamas who maintained that "in America there live in vast caves of an underworld, reached by secret tunnels, peoples of an ancient world who thus escaped a tremendous cataclysm of thousands of years ago."

Note how closely this legend corresponds with the dimly-remembered traditions of the drowned continents of Atlantis and Lemuria, and of their survivors escaping in boats and through passages, under the earth, from the universal doom of the Deluge. Moreover, the Indians of the two Americas share with the peoples of Asia the legends of a great flood which forced the survivors to flee from their own countries to a new land.

Thousands of Tibetans, instructed in the esoteric arcana of religions far older than their official Buddhism, which but blends the truth of many theologies, believe that their thirteenth Dalai Lama did not die in 1933 but retired via an interoceanic tunnel to the South American Andes. It is said that the Lama, heartsick because he could not stop the impending Second World War, decided to spend the remainder of his life praying and meditating in the Andean region.

This tale may be but "fantasy." Yet in 1944, a report trickled back to this country that a strange man who dressed like a Quechuan Indian, but had Mon-

golian features, was living on a peak in the Ecuadorian mountains not far from the border of Colombia. The hermit, it is said, carried a prayer wheel, similar to those used by lamas in Tibet. He courteously refused to answer any questions, about his identity, put to him by an American visitor.

I personally feel that many of the uncanny legends associated with Tibet can neither be proved nor disproved until we know more of this still almost inaccessible country. But I am also strongly of the opinion that Tibet may guard its borders to protect its treasures of knowledge from those who might peddle the old wisdom as we peddle soap and bracelets.

Therefore, we cannot say safely whether Theodore Ilion's account of an underground city in Tibet is romance on the order of H. Rider Haggard or a geographical fact to be discovered. Ilion, in his book, *Darkness Over Tibet*, asserts that this city is built not far from the Sangpo Valley and is administered by one *Prince Mani Rimpochte*. The Prince, who is said to speak English fluently, is described as an elderly man who rules, with an iron hand, not only his own subjects and the neighboring Tibetan tribes but also an international organization with operatives in every Eastern country.

Ilion asserts that this society enables its ruler to play a commanding role in Asiatic politics without millions of people, who are his pawns, even being aware of his existence. The author claims that he is one of two Europeans who have entered the city and that he is the only man ever known to escape from it. The other European, he claims, voluntarily took on Tibetan vestments and the Tibetan religion to become a loyal acolyte of the Prince.

It sounds fanciful to moderns. Yet moderns made a best seller out of James Hilton's *Lost Horizon*, with a narrative closely resembling Ilion's. And even that sublime "realist," Mr. Hearst, named his gargantuan estate, Shangri-la, after the Hilton book was made into a motion picture that packed us moderns in at the box office.

Other legends of underground cities are widespread in China, India, and Afghanistan. There is Agharti in China, terminal junction for tunnels, said to extend throughout the world with its intellectual aristocracy called *Goro* ruling like Plato's philosopher kings. Is the tradition of Agharti a folk memory of that fabulous city of Agra, established by the Great Moguls of India, with its mile upon mile of intersecting roads and avenues built underground as a protection against invasion?

And is the story of a similar city in Afghanistan cut from the same cloth of folklore?—a cloth which may be jagged in its seams but which is sometimes a covering for hidden truths if men know how to look beyond the seams to judge the whole fabric.

The answer to these questions, and to all the other questions raised in this article, lies in perfectly scientific principles all too often ignored or suppressed by many present-day scientists.

Scientists and Folklore

Scientists pride themselves on their stern "realism." Yet too often they dissipate, under a very loose definition of "realism," all the solid legacy of fact handed down to us in the pointed but little-understood yarns of folklore. Too few of them understand that standards of reality change as do standards of morals or standards of politics when men discover new and hidden principles which turn yesterday's fantasy into fact.

Witness in our own day, Charles Fort, who was ridiculed by many scientists for declaring that interplanetary travel was not only possible but had actually been accomplished by secretive visitors from the cosmic spaces. Yet, today, the scientific page of any reputable newspaper tells us that men are seriously engaged in designing rockets which will whisk them to the moon.

Medical scientists once sneered at the ignorant peasants who daubed themselves with mud for a cut or an insect sting. But we know now that the mud contained the healing molds of penicillin and that the scientists' heads often contained little but the tight, straitjacket dogmas of their trade. The same thing can be said of the discovery of digitalis for heart disease, and of the

origin of the mixing of powders from poppies gathered by old English folk healers whom the medical profession denounced as "witches."

When a Dutch lens grinder invented the microscope to discover in the water a new world of "little animals," later identified as protozoa and bacteria, most of the scientists of his day looked upon the spectacle as being no more than a show. What will many modern scientists—including geologists and archaeologists—say if new forms of life should be discovered under our skyscrapers and our dime stores?

And why should the discovery of new forms of life in the earth's insides be any the less possible than the discovery of the "little animals" in the stagnant water or the close-ahead discovery of life forms on other planets besides our own?

When we realize that life, like the billions of solar systems, is infinite and has infinite forms, we may find that our thinking about life has been "too surface"—like the world we live in.

We may find that our people who walk in the light of the visible sun are not the only people. We may find that our civilizations, built over the earth, have, at one time or another, been exactly duplicated by civilizations built partly or wholly under the earth. Then we will be on the way toward building the civilization that has been the eternal goal of the Masters for mankind.

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THE ABUSE OF LEARNING

"Doubts torment only the dogmatic believer, never the independent inquirer. The general difference between them is that to the latter results are of far less importance than to the former. For while the latter investigates, he is aware of the action and the strength of his mind, and he feels that his own perfection and happiness rest upon this very strength. Any doubts which may arise from his inquiry concerning certain propositions which he once believed to be true, do not oppress him. On the contrary, he is glad that his power of reasoning has increased so that he now perceives errors which before had escaped him. The dogmatic believer, on the other hand, is interested only in results, not in the method of their discovery. Doubts suggested by reason embarrass him because, contrary to the independent mind, he does not see in them new means to arrive at the truth. He only feels deprived of his certainty and is left without further means of regaining it. The upshot of this reflection, carried a step farther, is that it is not well to attribute too great an importance to any particular findings and to think that so-and-so many other truths and consequences depend upon them; for this easily causes investigations to stagnate. . . . This goes to show the general importance of intellectual freedom, and the harm that may be done by any restrictions imposed on it."

"On Religion," Wilhelm von Humboldt, translated by Lilge in *The Abuse of Learning*, copyright, 1948, by Frederick Lilge. Used by permission of The Macmillan Company.

Not long after 395 A.D., a fanaticized mob of "enlightened" Christians, instigated by more fanaticized priests, completed the destruction of the Eleusinian and several other mystery school temples, saying:

"Now that piety rules, let all idol temples be destroyed!"

The truly enlightened today must be alert, so that at least this phase of history does not repeat itself in any guise in the democratic countries.

The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

UNDERSTANDING OF THE INNER SELF

THE usual presumption is that man's understanding is primarily based upon his experience. This makes the scope of understanding entirely an objective process. Man, through what he perceives and experiences, builds up a certain amount of knowledge which is considered, at least from the popular viewpoint, to be stored within his mind, and through recollection he can recall these various points of knowledge that have become his. Understanding is then the process of the accumulation of knowledge, insofar as the objective world is concerned.

Some philosophers have maintained that this accumulation is the extent of knowledge. Such a premise is based upon the idea that man is born with a blank mind. This mind might be compared to a piece of paper previously blank and unused. What is written upon this paper is comparable to the objective perceptions of man that write upon the blank mind and cause it to accumulate the knowledge which makes it a functioning and working mind. Such a materialistic viewpoint toward knowledge and understanding would limit man to the physical world into which he is born. Man would therefore, under such a basis of psychological thought, be in a position of becoming no greater than the physical things

to which he is exposed during a lifetime. At the same time, there are believed to be in man's physical make-up certain impulses, variously referred to as reflexes and instincts, indicating that there is more to man's mind than a blank to be filled in through his experiences and perceptions of life.

Another school of thought in philosophy maintains that while it may be true that the objective perceptions by man, through his experience of living, are recorded upon his mind, there is furthermore something innately within the mind itself. This understanding or knowledge within the mind may include instincts and native reflexes with which the human being is born, but it also may include even a further basis for understanding and foundations for patterns of knowledge and behavior that are formulated as they influence the perceptions and experiences of life.

There are certain tendencies within all human beings that differentiate one from another. These are partly based upon different types of objective knowledge, but many are more deep-seated. Emotional differences between men do not seem to be completely the result of objective experience. Those who have studied closely the workings of the mind and the behavior of human beings have in many cases arrived at the conclusion that the innate abilities and potentialities of man are definitely based upon some conditions that are born into the world with him. Certain impulses and potentialities exist in the mind which, although they may be free or blank of objective experiences, constitute the basis for the interpretation of future experiences.

Amiel once said in his journal: "A man only understands that of which he has already the beginnings in himself." This observation was no doubt based upon the conclusion of Amiel that some men were able to gain in understanding because of an original impulse or potentiality which was a motivating factor toward this understanding. Each of us in our experiences has come in contact with those individuals who seem to have a definite degree of affinity for certain phases of understanding. Some individuals seem to have naturally a sympathetic attitude; others are completely devoid of a feeling of compassion or sympathy for other beings. Some people obviously reflect a serious state of mind; others are flippant. Many other underlying traits of character and emotional responses could be analyzed upon the part of various human beings, but as we observe human behavior we are inclined to become more and more in agreement with Amiel and conclude that no great thing can come from a human being who is not great in himself.

Such a concept does not necessarily agree with the philosophy of fatalism. This does not mean that man is destined to be of a certain caliber or degree of understanding and have no chance of modifying it; it means, instead, that the inner self of man, composed not only of physical potentialities but of subjective and even psychic qualities as well, is the basis upon which all other human understanding must be formulated. This concept again brings to our attention the role of the inner self—the private part of man which is made up of both his subjective and objective potentialities. In the inner self, there is expressed the complete allover self which remains private to man through life. Fatalism is ruled out of this picture by the fact that the inner self of man can also be modified through the joint use of his understanding and contemplation of his position in life and its relation to the universe.

The inner self extends beyond the physical limitations in which man lives. Man is not bound because of his physical body to the limitations of a physical world. His mental world, his real self —or the inner self—can grow in scope and understanding on a par or on an equal basis with the physical self which develops in accord with biological laws. If man is to live a whole and balanced life, he will live to develop, both physically and psychically, so that his ultimate understanding in a life span will not be completely that of his outside impressions nor of his inner intuitions. Self-balance is found in the expression of both.

A White-Collar Worker's Viewpoint

By G. M. Albert, F.R.C.

The relationship between employers and organized labor is continually under public discussion. The problems of a vast number of unorganized white-collar workers do not find much space in print. An employee in the dried-fruit industry recently related to me some of his problems. This is a key industry in many places, particularly on the Pacific Coast, and this worker's problem is typical of many thousand similarly-situated employees. It serves to point up the necessity of one thing above all others: security for the employee against the loss of his seniority and job should the business change hands.

The firm with which this man is connected has been in the dried-fruit packing business for about fifty years; it is a family-held corporation. During the years there has been very little "turnover" in the white-collar employees in key positions. The relationship between employer and employees has as a whole been satisfactory. The employer many times has gone beyond his "legal" obligation in helping his employees through sickness and financial troubles. Although there is no retirement plan in existence, there have been instances where aged employees were helped along, either by lighter work, or odd jobs. In this manner the employees have developed a sense of pride in belonging to the organization, and have also felt a fair measure of security.

However, recent developments have been alarming to all who have spent their best years in the service of the company. Family-held corporations continue to function only if younger members of the family carry on the work started by their elders. If there are no able successors, or if their interest lies in different directions, the owners, getting along in years and wishing to enjoy well-earned rest, seek to "sell out." Such "sell-outs" have recently occurred in the dried-fruit industry and have brought tumbling down the employees' pride in their jobs and their sense of security. Suddenly, they find themselves in "new" jobs, with no assurance at all that their seniority will be recognized by the new owners. In fact, new ownership invariably brings readjustments which may seem logical enough, but dismissal may be disastrous to those many who were valuable to the old owners, because of their experience, but who simply do not fit into the business plan of the new owners.

Because of such changes, all remaining employees feel uncertain of their positions. For employees of twenty, thirty, or more years of service, a sudden dismissal with only two weeks' pay is a catastrophe. In proportion to the length of time a man works in one place, will he find it more difficult to find a new job for himself.

It would seem, then, only fair that

a form of "severance pay" based on length of service be legally established.

These effects of changes in ownership are brought into particularly sharp focus by a recent business transaction: A large dried-fruit packing firm, a traditional leader in the industry, sold out. The new owner announced his intention to "liquidate" the establishment. Seventy-five office employees were given notice, and some fifteen hundred employees in the several packing plants will also be affected. The liquidation is not because of insolvency. According to newspaper reports, the new owner paid $17,000,000 for the establishment, said to have $14,000,000 in cash assets. The sale of plants and equipment would realize $6,000,000, netting a quick profit of $3,000,000. Reportedly the cash involved was less than $2,000,000, the rest was bank-financed.

Such a transaction may be "good business," but it spells disaster not only to some fifteen hundred employees, but to thousands of California fruit growers, suddenly deprived of means of distribution for their products. The explanation that the sale was made necessary because government authorities would not permit amalgamation with a larger organization, since it would constitute violation of the anti-trust law, still does not lessen the threat of hardship in many California communities.

It is only fair to state that this particular case was readjusted satisfactorily; yet the danger of similar situations is ever-present. Clearly, it must be obvious that such practices, if unrestrained, could bring disaster to our entire economy. If big businessmen do not have sufficient sense of social responsibility, proper legislation should at least require them to post a bond with the government sufficiently large to assure the continued operation of needed establishments when they want to buy. Speculators cannot be permitted to do damage to our whole economic structure.

Undoubtedly, situations such as this have an effect psychological and otherwise on the relationship between employer and employee. This example therefore cannot be viewed as an event standing alone. It has a very real bearing on the whole labor problem. It is to be hoped that it will receive the thoughtful attention of both groups.

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What the People Want

By Elizabeth Cottam Walker

One world? What does this slogan mean? Can we have it, or is it an impossible dream? Knowing that there is so much fundamental decency in mankind, I decided to conduct a one-woman poll to secure the opinion of people I meet each day in my profession. Which of the two worlds were we really living in—the one where we practiced the presence of God in every act and thought, or one where we asked his help only when we had tried every other means toward peace. I will let you be the judge of what the people want.

The Rosicrucian Digest November 1948

Geologist

I sat in comfortable relaxation in the office of a geologist as he discussed the strata formation of ozocerite, a mineral wax, mined only in Utah.

"The world's a wonderful place, isn't it?" I asked.

"The world is, yes, but do you think the people themselves are as wonderful?" This was really questioning the reporter!

"Don't you?" I countered.

He was thoughtful. "Well, yes. Yes, I do." Then, "Most people are fine, but we are all caught in the web of capitalism, and existence itself forces us to greed and selfishness."

"Can we have one world under these circumstances?" I asked.

He was sure we could. And in answer to my query of "Materially? Nationally? Spiritually?" he replied:

"Spiritually is the one basis on which we can have unity. Throw out our differences of belief in the Supreme Power, whether we name him *God*, a spirit, or a force of nature, and remember that he is the same power, and we can get along. But not if we insist that belief be *Christian.*"

He continued: "We fail to realize that the conception of Christianity in a great part of the Oriental world is a veneer. Let trouble come, and people at once begin to return to their ancient gods and fetishes. Spiritual control must be higher than the Christian conception; or, I should say, it must be the Christ conception of reading the heart, not listening to the voice."

This was a new viewpoint. He pointed out that we never consider the beliefs of others, but insist that they accept ours. Yet Buddha, Krishna, Lao-Tse and Confucius had messages that were also Cosmic.

"But," he continued, "we are seeking to control the world through economy, and what happens? War, always war! I am convinced that only after we unite spiritually can we meet on the other planes."

Cabdriver

It was a lovely tune the cabdriver was whistling as we stopped to let a freight train snake leisurely along the track. I was in a questioning mood.

"Things look pretty black in Berlin, don't they?" I broke in.

"Yeh, they sure do," he replied. "Makes me sick to my stomach. I'm not going back to fight for rich men's money again. I went through the Battle of the Bulge, and that's all I'm going through."

"But is war necessary?" I asked. "Can't we unite and have one world in peace?"

"Sure," he said, "make everyone work for food and shelter and not a cent left over for a war, and there won't be a war."

He became deadly serious. "Lady, I don't care what a guy calls his God, I can get along with him; and I don't care what shape his nose is, or what color his skin is, I can get along with him. I have absolutely no impulse to murder him, and I don't think he wants to kill me! But let the big-moneyed boys see an oil well a darker-skinned guy owns, or a place where gold can be dug from God's earth, and the little fellow must fight, and maybe die to steal it for him! Ordinary people are friendly; but money is a rotten tool in the hands of rotten men today." Then he continued, quietly and thoughtfully, "We got one world already, but we haven't got the power to control the moneyed-guy's greed."

It is true that the real reason for waging war is so repulsive to ordinary people that they would not accept it unless it was presented to them on an idealistic basis. Can it be that the ordinary person is starting to think things through, instead of being swayed emotionally? I began to look further.

Housewife

A tall, sweet-faced woman, loaded with housewifely bundles, sat down by me in a bus. I raised my magazine and fanned us both, for the heat was intense. Our conversation was desultory. She had been a prisoner of the Japs in the infamous Santa Tomas prison for months, and was just back once more from the Philippines. She had no hatred for the Japs; it was the form of government they had that caused their actions. Eventually we would build them into our kind of people. One world?

"Yes, we can have it, but it must be above nationalism. Most of it is up to the individual parent," she said. "As long as a parent is overwhelmingly proud to have a certain nationality, and trains this pride into the child, then we will have nationalism and war; but if the parent accepts race, religion, and social differences as being matters of growth and training, and teaches her child tolerance of these differences, as being natural things, then we can begin to shape the world into lasting peace."

Beauty Operator

"It's a tall order, but it won't be a long, cool drink! I doubt if it can be

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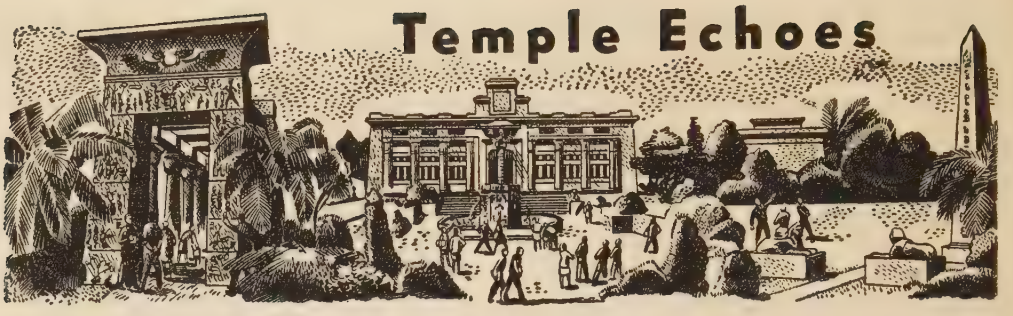

READERS of the *Digest*, members and nonmembers, have reported their reading the article on UNESCO to various clubs and thereby arousing genuine interest. (In case you have forgotten, see "New World Hope" in the July, 1948, *Rosicrucian Digest.*)

AMORC support for UNESCO ideals is not surprising since for centuries those ideals have been a recognized part of the Rosicrucian Order.

The idea has been advanced of commending radio stations, motion-picture producers, newspaper, magazine, and book publishers whenever their efforts are truly cultural and inspiring. Even twenty-five persons, as a club or unorganized, sending twenty-five penny postal-cards to voice their praise and preference should give a notable boost to constructive principles in operation.

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More Maguey (Century Plant)

Interest aroused by the Park's "flowering hatrack" during R.C.U. and Convention was considerable. It ranged from the purely esthetic through the scientific and historic to the plainly gustatory.

Themes were written about it in Creative Writing, recipes collected (under glass, with sour cream, sauté au beurre were favorites), photographs taken and the general history set forth. Naturally, its romantic side was detailed:

A long time ago, at the Aztec Imperial Court lived a very beautiful and very enterprising *miss* whose name was Xochitl. She discovered that Maguey juice was very refreshing to drink. Waiting until a very hot day when the Emperor Montezuma was most likely to be uncomfortable and thirsty, she carried a goblet of this *agua miel* (honey water) to him. As evidence of his gratitude, he married her—to one of his noblemen.

Others probed the Maguey and discovered, in addition to agua miel, mexcal, mezonte, pulque, and tequila. Thus to Mexico the Maguey is food and drink.

On the scientific side, the Maguey has the characteristics of desert plants, which perhaps represent the highest specialization of which the leafy shoots of seed plants are capable. Through adaptation and modification they have developed from early land-dwelling forms, which in turn evolved from plants capable of surviving and reproducing only in or near water. Interestingly enough, as plants achieved the ability to survive away from water, they also freed man from the necessity of living by the water side. There is really a dramatic story of achievement wrapped up in the Maguey—and it's still good eating.

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Vacation Vagary

Homeward bound from points north, Mr. Poole scooped a bird on the wing with his radiator. First aid was administered and the bird is now convalescing in an erstwhile canary cage. Not too bad in view of the housing shortage. But, as Frank Freeman in his column "Here 'tis" of the *San Jose Mercury-Herald* says, Mr. Poole "now has a bird in the hand that he wishes was back in the bush."

Erudite comment is denied this Department, for the Rosicrucian Research Library is closed while the librarian, Edla Wahlin, catches up on her backlog of reading, and nothing is available more authentic than a few U. S. Government bulletins, a pamphlet on owning dogs in the Channel Islands, and two mail-order catalogues. Mr. Poole being a recognized ornithologist—the late George Aply was a member of the Bird Watchers Society, too, be it remembered—has been kind enough to divulge the bird's name: *Tyrannus verticalis.*

All of which recalls Nixon Waterman's timely observation:

Should Robin Redbreast gaily shout, instead of his old tune,
'Me-ru-la mi-gra-to-ri-a,' we'd know his name full soon;
There's much in nature-study birds could pleasantly beguile
If all of them would sing their names in Latin for a while.

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Little Things Count

An Indiana newspaper editor, Harvey W. Morley of the *Angola Herald,* sometime ago engineered his own European Recovery Plan. He called it "Neckties for Europe." Immediately popular, ties came from all sorts of contributors—perhaps a few from Christmas "treasures"—and more than 40,000 ties found their way to Europe. A necktie may seem to be an unnecessary article of *wearing* apparel; yet the drab suit it brightened or the feeling of well-being it restored—to say nothing of the friendly human gesture it represented—all make Editor Morley's idea a worthy and commendable one. With him, we say:

So here's to all the little things,
The done, and then forgotten things,
Those 'Oh, that's simply nothing things,'
Which make life worth the fight.

Editor and Publisher (August 7, 1948, issue) has our thanks and appreciation for printing Editor Morley's story.

Lodges and Chapters

Oakland Lodge, AMORC, joins the rank of other lodges and chapters progressing to new quarters. Friends and visitors are advised that there is plenty of room for them now at the lodge's new location, 5117 East 14th Street.

* * *

The Social Committee of San Diego Chapter asks for donations of articles suitable for prizes to be given at Chapter socials. If live birds are acceptable, Mr. Poole might be interested.

* * *

Summer festivities for many lodges and chapters included picnics and outings, complete with ants, etc. John O'Donnell Lodge of Baltimore included swimming and *rides on roller coasters!* O tempora! O mores!

* * *

Nefertiti Lodge in Chicago celebrated Halloween with a Reincarnation Party. All came costumed as they appeared in a previous incarnation. Several Pharaohs, half-a-dozen Napoleons and a sprinkling of Queen Elizabeths were noted. There was a dearth of common folk, naturally.

* * *

Rosicrucians continue to be drawn to the Valley of Heart's Delight as a permanent dwelling place—even from other spots in California. Latest arrivals hail from Long Beach, Chicago, and Toronto, Ontario. No wonder there is a housing situation; none the less, they are welcome.

* * *

Forum readers will be interested to know that Cherry McKay, whose poem "Cloyless Sweet" appeared on the cover of the August issue, is a member of the League of Utah Writers. She was awarded this year's Roundup Prize of that organization for the best poem submitted.

* * *

The Essene Chapter Bulletin of Minneapolis brings word that Frater James French has spent the past few months

in Europe in music study and research. That explains why we didn't see him at RCU this year.

* * *

Soror Louise Anderson of the RCU faculty spent the summer in Vermont at the Bread Loaf Writers' Conference. Now, we hear, she's deep in the study of composition at the Cincinnati Conservatory of Music. This can only mean a bigger and better musical spectacle for RCU of '49. Remember "The Fountain" and "The Three Sightless Rodents"?

* * *

Department heads and interested employees were invited by Mr. James Whitcomb to hear an instructive talk the other morning on Paperwork Simplification, given by Mr. Robert Rush of the Standard Register Company of Dayton, Ohio. There were movies even to show just how simplification can bring order and efficiency into the day's routine.

Employees at Rosicrucian Park rarely receive publicity—but that doesn't mean that they aren't on the job or that their efforts aren't duly appreciated. It's their efficiency and willingness to cooperate that make possible the handling of a vast correspondence and an infinite number of details. Some 15,000 letters monthly are read—these are letters not examinations and experiment reports—and during the past five months monthly outgoing mail has averaged 272,980 pieces.

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WHAT THE PEOPLE WANT

(Continued from Page 389)

done." My hairdresser was swirling my hair into intricate curls on the top of my head.

"You see, I can't accept the 'one world' idea, because I couldn't live in one world."

"Why?" I was curious. "It seems to me that that would be the only answer."

"Maybe it's inbred," she said, "but I'd walk off the job if I had to handle the hair of a Negro or a Jap or any colored person. I draw a color-line and that is that."

I prodded her further.

"Oh, sure, I know that church stuff about all being children of God. I attend church regularly, but even there I wouldn't sit next to a colored person!"

"It would take a long fence to fence all the colored races in," I smiled at her.

"I don't know," she was puzzled. "I guess I'm wrong, but a lot of people feel as I do: I believe the color of the skin was a deliberate act to keep races separate. I don't think they should mix in any way."

Religious Leader

Who could sum this opinion poll up for me? I contacted a man outstanding in the community. He had been for a long time the head of a large church. Now retired from active church duties, he devotes his time to the work of the United Nations in the state. I asked for his opinion on the 'one world' idea. This man spoke wisely.

"We can have one world when the people *will* it, with their *good will.* It is a matter of the *will.* Every nation of the world has its special contribution to make to the sum total of our civilization. When we accept that contribution in the eager spirit of unselfish tolerance and creative good will, we shall achieve the enduring ideal of *one world.* There is no other way; there is no other way to save civilization."

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Fame is a vapor, popularity an accident, riches take wings, those who cheer today will curse tomorrow, only one thing endures—character.

—*Horace Greeley.*

The American Indian a Mystic

By Barnabas Sa-Hiuhushu, F.R.C.
(Executive Head of the Indian Association of America)

The mystic teachings of the American Indian are probably the least known and the least understood of all the great teachings which have come down to mankind, and which make up our sacred heritage.

While Christians boast of their Bible, Mohammedans of their Koran, the Jewish people of their Talmud, and others of their occult teachings, the American Indian humbly offers to all the world a simple PIPE—his sacred Ceremonial Peace Pipe. How many have understood the offering?

How many have fathomed the deep significance of the Peace Pipe ceremony? How many more have ridiculed and fallen into the pit of contempt prior to investigation? If after all these years of assumed superiority, the white race would now listen a moment to the Red brothers, it would be understood how the Red Race makes clear much that the world has jumbled.

Many, many years ago in the Mystery Temple of Yucatán, elaborate mystic ceremonies were performed. For some unknown mystical reason these Temples were suddenly abandoned, with the exception of the Great White Sun Temple in the jungles of Yucatán where, if a white man entered it, he was not permitted to leave.

Many tribes traveled north and northwest from their former homes. However, a man leaving his home does not suddenly forget all he has learned. The past is still with him, and he uses the lessons of his former environment in his new ventures. So, too, with his mind's eye on the Mystery Temple he had just left, the Indian constructed his Ceremonial Peace Pipe, a symbolic Temple, embodying the basic principles of his being, yet small enough to carry on his person to conform to his newly adopted nomadic way of life.

The old teachings taught him that man was a quaternary being; that is, there were four aspects to man of which the Mayan Cross, the Swastika, and the Peace Pipe were symbolic reminders. The medicine man was especially aware of the number *four*, for he had been taught from childhood, from the old venerable medicine man, how to use it in his healing work.

When one of his tribesmen was ill, the medicine man would enter the dwelling and upon the ground make a design of the Swastika. Here he would prepare himself for a study of the fourfold nature of this person who was ill. Now then, just what are these quartenary aspects of man? First, man was made of matter—the minerals of Mother Earth. Second, to this matter had been added at birth a certain essence which entered with each breath of life. Third, man was more than matter and spirit essence. He had an emotional nature about him. Fourth, to set him aside

from the animal world, we find in man a highly developed intellectual nature. So here were the four aspects of man. Nevertheless, it was these four aspects or natures that the medicine man had to contact.

Now, then, go back to our patient. The medicine man had before him, on the ground, the Swastika. To produce health, he had to study these four natures of his patient, for one of them was surely causing this unbalance, or illness. His work was to find the cause and remedy it so as to put these four natures again in harmony with one another, thereby effecting health, or recovery in his patient. If all this seems farfetched, let us but remember, that if one should care only for the intellect and neglect to put food in the stomach, one would become ill. Or, if one should be concerned primarily with the necessary minerals and vitamins essential to the good of one's health, but fail to care for the other three aspects, one would become ill, in spite of minerals and vitamins.

The Medicine Man's Training

From the foregoing statements, one can see how the term *medicine man* actually originated; one can see the difference between the white man's doctor, with his insufficient knowledge in this respect, and the medicine man's high office, for if the medicine man would deal only in medicine, he would never perform the cures that he does. In modern terms it is called *Divine healing.*

The medicine man had to be a master of the emotional nature. Many illnesses were, and still are, rooted in man's emotional nature. When his patient was emotionally sick, he had to effect a cure. In this capacity he became the priest, the spiritual healer.

The venerable medicine man or priest, as he is termed in tribal life, was trained from early childhood in the four aspects of man. He was taught the true nature of herbs, for herein were the minerals which men needed to learn how to live in a healthy state. As man's body ejected minerals into waste matter, these minerals had to be replaced with proper foods and herbs, so as to sustain the body's material essence. He was trained to recognize symptoms caused by a diet insufficiency, and trained in knowledge to prescribe just the right herb to effect a cure. This is done by even our modern medical man today.

Going to the next leg of our Swastika, we see the medicine man concerned with his patient's breathing. He well knew the necessity for deep breathing. Shallow breathing leaves poisonous gases in the lower part of the lungs. These are reabsorbed by the blood thereby weakening its vitality and hence the vitality of the whole body. This invites illness. It can be seen in the general ill-health of heavy smokers who take into their lungs a carbonic gas analogous to that which the lungs are endeavoring to emit. This is as bad as eating other refuse of one's own body. The Red Man, therefore, made it a habit to breathe deeply, emitting all of the foul gas to be found in the lower section of the lungs.

All this may seem odd, dealing with the pipe and smoking. Bear in mind, however, that the Red Man was not a heavy smoker. He used but did not abuse this act, which was so very important to the Red Race that it was incorporated into their Tribal Laws: "Smoking is an act of Reverence and Friendship." Therefore, the Red Man must not be blamed for the white man's dissipation of his vital energies through excessive smoking.

Science has only recently discovered the stimulating effect that deep nose-breathing has on man's pituitary gland. However, for centuries the Red Race of the Americas has been training its young to breathe through the nose. In tribal life, the Indian mothers go as far as to gag their children at a very early age so that they will develop the habit of breathing through their noses and not through their mouths. This point is expressed in the first part of the Indian Ten Commandments: "Thou shalt live the natural life in the Great-out-of-Doors, breathing deeply of pure air through thy nose and not through thy mouth."

The medicine man sang his chants with their psychic uplifting effect. All his spiritual, mystic ceremonies were through vibration and in tune with the Cosmic forces, towards raising the people's spiritual level.

He knew that man needed this spiritual food just as much as the food for his stomach, in order that inharmony, discontent, illness, et cetera, might be prevented. Incidentally, when the medicine man hears that the white man has discovered the therapeutic value of music, he laughs. No credit is ever given to the Red Man for his knowledge, except to brand the Red Man as "Savage" and "Pagan."

Curing Various Phobias

Our so-called neurotic age can be traced to the white man's failure fully to recognize the needs of his emotional nature. Fear is a negative emotion. Bravery is a positive emotion. Our fears are classified into various phobias: claustrophobia (fear of closed places), logophobia (fear of words), et cetera.

It is known that these various phobias are dissipated through contacting the very thing feared—in the proper manner. A case of claustrophobia can be cured if the patient is forced to eat good food in a closed place. If he would have good, stimulating experiences in a closed place, he would outgrow the fear. Running away from fear has prevented any constructive experiences that can be associated with it. These fears which are generally conclusions upon perhaps just one incident, need more incidents to prove the conclusion or generalization faulty and so dismiss the fear. This is why some medicine men employed horrible masks for their ceremonies. Herein is a hidden beauty for those who seek it out.

The medicine man was aware of mankind's nightmares and visions of horrible looking faces and creatures. This was indeed bad medicine. Our mind works so that if while awake we see someone resembling the face in our nightmare, we will unfairly associate with this person all the negativeness and fear as found in the face of the nightmare. Knowing this, the medicine man performed ceremonies with all the horrible faces conceivable in the form of masks. Now, then, there is one face like the one in my nightmare! I shiver at it; it's horrible. But I find that it's just a piece of carved wood. Look at it; see who is wearing it. It's my brother trying to look fierce!

Herein is the beauty in the ugly. We have received the ugly, but now it feels good. The young girl goes over and kisses her brother who has done her this favor, who has rid her of all fear. There is a lesson here. Life has its ugly side, but it is the *mask side.*

A ceremony of this type has a wholesome effect for the tribe as a whole, or mankind as a whole, who are more or less subject to fearful visions. Perhaps modern society waits too long and finally has to resort to shock therapy or similar drastic treatments to effect what might have been effected by this simple native custom.

Seat of Intelligence

The last leg of the Swastika, pointing east, is the seat of "Light" and "Intelligence," the power to obtain self-knowledge, the power which has made man to become the "Master." We all know the power of thought, and the medicine man knew how to use these powers and how to weed out all that is a hindrance to the spiritual development of his people. The medicine man was both a spiritual and physical healer of soul, mind, and body in all their phases.

What has all this to do with the Peace Pipe, the Medicine Pipe? The pipe was so constructed as to be a constant reminder of the four natures of man and the four creations of the Supreme Mystery. So the Red Man found a kinship with the rocks, the waters, the soil, the trees, the grass, the animals, and all life, for were not all of these to be found within himself?

The bowl of the pipe was made of pipestone, symbolic of Mother Earth; all minerals and things we commonly term as nonliving. These basic minerals are found in our bodies.

The stem was made of wood, symbolic of the vegetable kingdom, matter plus life essence. In man this essence which makes matter alive is taken in primarily by means of inhalation and with the water he drinks. Other forms of life have their own characteristic methods of receiving this essence. Thus there are symbolized in the pipe, man's material and vegetative natures.

Upon the stem of the pipe were placed feathers, symbolic of the animal

kingdom, for we have in man an emotional nature. There are little bells hanging from the stem of the pipe, symbolic of the music of the spheres.

The Red Man puts his lips to the pipe, and a story of the evolution of man is dramatized. The Peace Pipe expresses both evolution and theology. For here the Peace Pipe is evolution from matter to vegetable, to animal, and to mankind. Once upon a time, man probably was an animal, a vegetable, or perhaps even an electron, for we carry these natures with us. But this was not man as we know him. Man became man when he was given an intellect that raised his type out of the animal class. There are no missing links. Man's intellect was placed in a distinct species of animal.

Cosmic Laws

The Mayans of the Red Race, when the Peace Pipe came, knew and practiced the Cosmic Laws. We who are ignorant of these laws, often become frightened, grab all the material possessions we can, here and now, and injure those who would take them from us. Our numerous wars have been fought through such shortsightedness. The lack of war among the Mayans was due to their long-sightedness. Above all else the Pipe symbolized Peace. The Mayans lived in Peace for five hundred years.

Religious belief was very sacred to every member of the Red Race. Argumentation about religion cannot be found among the Red Race of the Americas. Such argumentations are the product of the European invaders and show theological ignorance. To the Red Race, the Great Spirit simply WAS. There were no reasons for doubts, no reasons to try to prove the obvious. To try to prove HIS existence is to express our thoughts to the contrary.

The Red Man searched his soul and had strong faith, whereas those among the white race lost themselves in a babble of words. Whether the white man proves or disproves to himself the existence of a God (his God) does not change the presence of the Eternal One ONE IOTA. With all the white man's teachings, the white man will never come really to know God, the Great Supreme Spirit, until he adopts the simple faith of the Red Race, until he develops the technique of humble seeking within himself, his real Inner Self. Only then will the white man know beyond all argument that in his real Self lies a Divine Presence.—*The Indian Speaking Leaf*, March-April, 1948.

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Kindly mark upon your calendar the dates of the next two special Hierarchy *meditation periods* in which the Imperators of America and Europe will participate. The time indicated is Pacific daylight-saving time, which is one hour earlier than Pacific standard time. Use the equivalent hour in your locality.

The nature and purpose of these particular periods is understood by those who have attained to the Hierarchy. In reporting to the Imperator, kindly include your name, *degree,* and key number. Please do not include other correspondence on the same sheet with your report. Your co-operation is warmly appreciated.

The schedule is:

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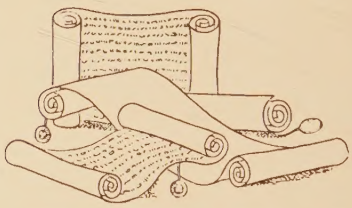
—Photo by Prof. Anneliese Widter

Was This Man
GOD-TAUGHT?

The Doctrines of JACOB BOEHME



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Armando Font De La Jara, F.R.C., Deputy Grand Master

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